

# The Manifesto.

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### GREATNESS.

ELIJAH MYRICK.

Inherent greatness and endowments, unsupported by virtue, benevolence and humble service to humanity, is but a vast and barren waste. Great possessions are a desert, unless complemented with these active elements.

Position is a trust, a garment worn to-day, which may be put upon another to-morrow. The wheel of fortune may turn up opportunities for great achievements, and too many wait for such events, heedless of the very things which constitute greatness.

In reply to the question "Who shall be the greatest," our exemplar said, "He who does the greatest service to all."

True greatness consists then in the merit of humble service. According to this maxim, the highway to greatness is

open to all, and in degree is only measured by the improvement of opportunity.

"Subtract from a great man all that he owes to opportunity; all that he owes to chance, and all that he has gained by the wisdom and folly of others, and the giant will often be left a pigmy."

Greatness is too often eclipsed by selfish conceit and egotism, an incubus on greatness, as sure as gravitation; while deference and a heedful care of that which is least, is as sure to carry one up to a just estimation of true worth, as the ascent of flame.

All cannot be great in the sense in which the world esteems greatness, but all can greatly do the little duties and obligations which contribute to the happiness of our fellow beings.

Faithfulness "in a few things,"—small things insures a trust in "many, greater things." True merit can never

hide from the appreciative eye. Strive for useful service rather than greatness. Reputation may shine like a meteor; but character is a fixed star.

The vast ocean is composed of drops. The great mountains are only associated particles of matter. The suspension bridge is supported by thousands of small wires, the accumulative strength of which bears hundreds of tons safely over it. So with us in our relations to each other, it is the countless every day attentions to little things which make up the sum total of greatness.

It matters nothing what the particular duties are to which the individual is called, how minute or obscure in their nature. Greatness lies not in the extent of the sphere that is filled, or of the effect which is produced, but altogether in the power of virtue in the soul; the impelling motive, the love of goodness.

"We call him great who does some deed  
That echo bears from shore to shore,—  
Does that, and then does nothing more,  
Yet would his work, earn richer meed,  
When brought before the King of Kings,  
Were he but great in little things."

*Harvard, Mass.*

### INVITATION.

OLIVER C. HAMPTON.

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly and ye shall find rest to your souls."—Matt. xi. 28.

We are fully aware that sorrow and unrest are the bitter portion of very many of Earth's denizens at the present time. Mercy, forgiveness—above all, charity, seem to have taken their flight from earth, and cruelty and oppression,

treachery and betrayal of friends have taken their place.

Now we say most fervently and sincerely, to all who are weary of these conditions, that we have something better to offer them, even an asylum of peace and contentment where the elements of enjoyment, both now and hereafter may be practically laid hold of and appropriated by all who are ready to exchange a selfish life in the world, for an unselfish life "Hid with Christ in God;" and capable of increasing felicity Ad Eternum.

We know whereof we affirm, by practical experience, and we know we live the life which Jesus the Christ lived and taught; because we constantly experience the fruitions and beatitudes which he declared to be the inevitable results of such a life. Would you not be glad to be ushered into a society of practical christians ignoring all private, selfish habits and indulgences, and living for the good of each other? Whose Comfort and blessing were augmented exactly in proportion to their interest and zeal in promoting the comfort and blessing of others?

It cannot be otherwise than you should enjoy such a life and be happy in a community leading it, provided you are "weary and heavy laden" with the sins and shams of this present evil and adulterous world, and ready to take a glorious step higher. How many have trespassed against the faithful and sincere admonitions of conscience and wept bitter tears of repentance over their shortcomings, resolving to amend their lives, and wishing they might be able to live free from future temptations and be once for all emancipated from the slavery of sin; even as the Judean Leader said to Isra-

el's Host on one occasion, "The Egyptians ye have this day seen, ye shall see them no more forever."

And yet for want of the power and heavenly magnetism of an organized sinless Christian Church from which to gather daily food and the strength of heavenly manna, have fallen again into sin and despair, almost wishing they had never been born, rather than to be the sport and mockery of such painful, undendurable relapses.

Now we testify to you sincerely, joyfully; we are living in just such a Christian Church as is able to afford you immunity from actual sin, and open to you the gates of a sinless Paradise which no man shall be able to shut, so long as you adhere to its holy ordinances and are willing to be guided by its love and disciplined into the saving efficacy of its wisdom.

Once legitimately joined in spirit to this Christian Church of Believers, by a sincere confession and repentance of every recollected sin and derilection from right, you need go no more out forever or be left to stumble and fall among the gloomy crypts of sin and despair. Your pathway will continue to shine "more and more unto the perfect day" and your progress be upward and onward into more and more peace and felicity forever.

We are well persuaded that could mankind see these things as they really are, great numbers would choose this life and its purity, unselfishness, and felicity—and so we continually and lovingly hold out the hand of invitation, to all who feel ready for something better than the pleasures of a rudimental plane of existence, and a fugitive, perishing world; in the same spirit and words of Jesus which begins this article.

Union Village, Ohio.

#### NEVER MIND WHAT "THEY" SAY.

Don't worry nor fret  
About what people think,  
Of your ways or your means,  
Of your food or your drink.  
If you know you are doing  
Your best every day,  
With the right on your side,  
Never mind what "they" say.

Lay out in the morning  
Your plans for each hour,  
And never forget

That old time is a power.  
This also remember,  
'Mong truths old and new,  
The world is too busy  
To think much of you.

Then garner the minutes  
That make up the hours,  
And pluck in your pilgrimage  
Honor's bright flowers.

Should grumblers assure you  
Your course will not pay,  
With conscience at rest,  
Never mind what "they" say.

Then let us, forgetting  
The insensate throng  
That jostles us daily,

While marching along,  
Press onward and upward,  
And make no delay,  
And though people talk  
Never mind what "they" say.

—Domestic Journal.

#### RAPID EATING.

It is a mistake, says the *Lancet*, to eat quickly. Mastication performed in haste must be imperfect, even with the best of teeth, and due admixture of the salivary secretion with the food cannot take place. When a crude mass of inadequately crushed muscular fibre, or undivided solid material of any description, is thrown into the stomach, it acts as a mechanical irritant, and sets up a condition in the mucous membrane lining that organ which greatly impedes, if it does not, altogether prevent, the process of digestion.

When the practice of eating quickly and filling the stomach with unprepared food is habitual, the digestive organ is rendered incapable of performing its proper functions. Either a much larger quantity of food than would be necessary under natural conditions is required, or the system suffers from lack of nourishment. Those animals which were intended to feed hurriedly were either gifted with the power of rumination, or provided with gizzards. Man is not so furnished, and it is fair to assume that he was intended to eat slowly. We must apologize for reminding our readers of facts so familiar; but we do this in the hope that any who may chance to have influence with the managers of large hotels, where dinners *a la table d'hôte* are in vogue, will take measures to bring about a much-needed reform in the manner in which these entertainments are conducted. At the best and most frequented establishments in places of fashionable resort, where at this season multitudes of health-seekers are wont to congregate, the hurried dinners are not only causes of annoyance, but actually go far to prevent the benefit which should be derived from a change. No sooner is one course served than another is introduced, without giving the guest time to digest, or even swallow the first. The eagerness to secure good dividends takes a particularly mischievous form when it piles food on the plate of a customer, and compels him to consume it breathlessly. The matter may seem a small one, but it is not so. Just as a man may go on for years with defective teeth, imperfectly masticating his food, and wondering why he suffers from indigestion, so a man may habitually live under an infliction of hurried dinners, and endure the consequent loss of health, without knowing why he is not well, or how easily the cause of his illness might be remedied.

#### SHIRLEY VILLAGE, Middlesex Co. Mass.

WM. H. WETHERBER.

The Illustration of "Our Home at Shirley" given in this No. is a street view of the Church family of the Shirley Shakers.

The Community at this place is pleasantly located in the southerly part of the Town, one mile from the Station, on the Fitchburg R. R. The street running north and south, is

lined with beautiful shade trees on either side, and a short distance from the center both north and south, are excellent watering places, supplied the year round with the best of water; which, during the warm season, are greatly appreciated by both man and beast.

Here lies about one thousand acres of land owned by this community. The soil is good and easily tilled, and with judicious management a good living can be secured by farming. Here devoted workers, both men and women have toiled incessantly for a century of years, to upbuild and sustain one of the Shaker communities, now known throughout the nation.

The testimony and sketches of the life and character of Elijah Wilds have been published and need not now be repeated. He occupied and owned a homestead in this place, previous to the time that the Shakers started a community, and his hospitality was shared by Mother Ann Lee and others of the founders of Shakerism in this country. His ancient dwelling with two stately Elms in front have stood the winds and tempests of more than a century.

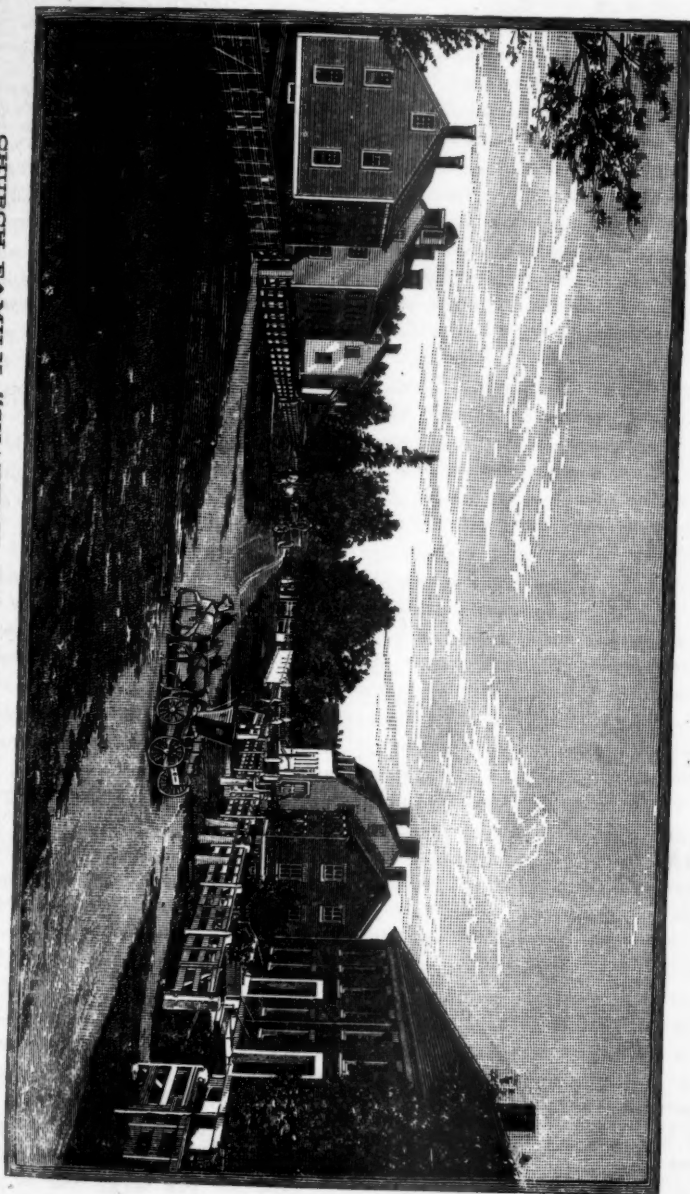
Nathan Willard, Oliver Burt, Amos Buttrick, and Ivery Wilds, were prominent men, with corresponding able and devoted women forming the brother and sisterhood, were among the early settlers in this place. By faithfulness, industry, and economy these early and devoted veterans were enabled to enlarge, beautify and secure "Our Home at Shirley."

While toiling to accumulate a substance of the needful things of this life, they were not unmindful of the spiritual welfare, both of themselves and of the generations to come after them. Uppermost in their pursuits was a practical illustration of the principles of purity, honesty and righteousness. The Christ life and salvation from sin, being their motto. These principles, have been handed down and kept intact, while some errors, and some superstitions and prejudicial customs are giving way, and the watch-word now is, Progression, holding fast to the truth, and to fundamental principles.

The present number of able and devoted workers, is small, and they are watching, working, waiting.

Shirley, Mass.

CHURCH FAMILY, "SHAKERS" SHIRLEY, MASS., LOOKING NORTH.





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## ASCETICISM.

MARTHA J. ANDERSON.

Not all earth's denizens,—the human race—  
To sensual life their noblest powers have given;  
On history's page this glowing truth we trace,  
That souls for high and glorious aims have striven.

In all ages, and in every clime, the golden chain of heavenly principles has been outwrought, in individual life and character. They, who in their mental development, expressed the highest unfoldment of the spirituality of their time, have ascended above the basic plane of animal desire and indulgence, to the cerebral region of inner consciousness the God-life of the soul, where they could enjoy the blessedness of spiritual communion untrammelled by worldliness and external temptation to sin.

"Virtue, forever frail as fair below,  
Her tender nature suffers in the crowd,  
Nor touches on the world without a stain."

The oriental doctrine that matter was the origin of evil, hence the body was an enemy to the soul, influenced many in earlier ages, to withdraw from all human society, and abide in seclusion. Such uniformly adopted austere rules of action and rigorous abstinence from all the pleasures of the senses. Ancient Egypt, Hindostan, and Arabia, abounded with recluses, who voluntarily chose an ascetic habit of life, counting earthly things of little importance compared with the joys of that higher spiritual state, attainable by contemplation of God, and communion with the invisible world.

The climatic conditions of the Orient seemed especially adapted to the development of that peculiar temperament and mentality which naturally tend to exclusive meditation, and extreme fervor. Hence when Christianity was introduced into Egypt and the adjacent

countries; it assumed in many cases, the form of the most rigid asceticism. So spiritual and yet so practical was the nature of its principles; that many unbalanced minds, conjoining the purely religious element, with the notion that all materiality was in its nature evil, and detrimental to spiritual growth, carried the idea of celibacy to extreme results, which tended to create abnormal physical conditions, and rendered the spirit while under mortal bonds, incapable of acting out its highest convictions of right.

Extravagances of asceticism were usually more apparent among those who were termed anchorites, who dwelt alone in deserts, on mountains or in caves, with nothing to regulate them but the wild fantasies of their own fevered imaginations, wrought up by an intensified nervous state induced by protracted fasts.

In many cases there came a reactionary state of mind, and individuals plunged in the depths of sin, under a pretext that their souls were too holy to be contaminated therewith. Religious institutions established at later periods, for the protection, accommodation and regulation of the religiously inclined; were blessed with the salutary influence of labor, which proved beneficial in checking the visionary tendencies of the enthusiastic devotee.

There were various phases of cenobite life among those who embraced Christianity, and measurably comprehended the grand principles of the virgin life and community of property. Saint Martin acted under the idea that all mercenary employment detracted from the sanctity of the monk's life; hence, his disciples lived in holes cut from the

rocks, or built narrow wooden cells, which they inhabited and worked just enough to barely raise a meagre subsistence.

Ashamed of the necessities of the body, the religious devotee paid but little attention to its actual needs; and, from the uncleanness of his habits, was often the object of loathing and disgust. Extraordinary acts of mortification and piety, alone ensured his salvation. Many of the holiest of these solitaries were believed to be invested with miraculous power, which enabled them to perform great wonders; these the common people sought with superstitious faith; and it has been asserted that many miraculous cures were performed, in their presence.

(TO BE CONTINUED.)

### THE RELIABLE CHARACTER.

NANCY G. DANFORTH.

The person of unflinching integrity is respected by all; the friendship of such is universally desired, and in such times as try men's souls their aid is sought after by those who, in days of prosperity, ridicule and despise them.

That person whether man or woman, rich or poor who will be firm for the right, regardless of present consequences is of estimable worth. Though he may be clad in rags and beg his daily bread, yet his virtue is of more value than regal robes or golden crowns.

To whom do we look when burdens press heavily upon us, when troubles assail, or afflictions overtake us? Do we turn to the vain and fickle for help, expect succor or even sympathy from the inconstant? Nay, but the true and upright alone we would enlist on our side,

knowing that there will be found strength and firm support.

Then who can tell the value of such a character? The true friend in all the relations of life, who rejoices with the upright, loves and pities the erring, without stooping to their vices; who stands alone, bearing reproach and scorn, from the multitude of evil-doers, rather than yield to do that which conscience forbids. Such are as pure gold, the salt of the earth; around such all good clusters. They are the basis of good society, without them it could not exist. This being true in the moral, how much more in the spiritual life? The soul that is fully consecrated to do the will of God, will never complain at the cross or seek to shun it; but rather inquire: How can I do more good, be more devoted to the cause of Truth? How are such beloved by their companions on earth! With what love and admiration are they beheld by ministering angels!

Through the mediumship of such souls they are enabled to make known the will of God to those dwelling on the earth.

Canterbury, N. H.

### "CHARITY THINKETH NO EVIL."

AMELIA J. CALVER.

Blest Charity is e'er inclined,  
To view with loving eye;  
Nor seeks to move Time's drapery,  
A blemish to descry.  
For life with all its battle grounds  
Its fearful odds of fate,  
Gives each its measurement of grief,  
Its cares of burd'ning weight.  
O we are blind to spirit strife!  
Its conflicts cannot know,  
Nor trace the winding labyrinths,  
Where some sore feet must go,



To meet upon the road of life,  
Companions of the way,  
Who found an easier pathway up;  
Nor met so much delay.

Too apt are we of finite gaze,  
To measure by one span;  
And credit due oft lies beneath  
The weight of Censure's ban.  
But when we drop this mortal coil  
And rise to higher spheres,  
The stature we've attained by toil  
In bold relief appears.

*Mt. Lebanon, N. Y.*

#### IN REMEMBRANCE OF OUR FIRST PARENTS.

RACHEL SAMPSON.

While a youth I had the privilege of living with those who have been termed our "First spiritual parents." I was not able at that time to appreciate the blessing which I was so freely enjoying, but as I advance in years, and bear their lives and deeds in cherished remembrance, I realize more fully the care and kindness which were proffered to me at that early age.

Many times have I heard them relate the incidents of their deprivations and hardships, which they experienced as the society was being gathered into order.

It was to them the cross of Christ, the self-denial of the increasing gospel work as revealed by Mother Ann, and it was indeed, the New Creation of God.

New Lebanon at that early date, was but very sparsely inhabited. Many of the settlers were quite poor and lived in houses made only of logs, and from this an idea may be obtained of their general surroundings.

There were many families however, who accepted the faith, and joined the society in New Lebanon that were abundantly blessed. On entering the order and becoming members of a joint interest, all shared equally in every temporal blessing.

For several years the Believers were obliged to work very hard, having land to clear, houses to build, food to raise, cloth to make and to obtain by their own skill and industry nearly everything that was demanded for their

maintenance. It is surprising to learn how much they were able to endure.

After toiling all day in their several occupations for a temporal sustenance, they, at the close of these duties spent several hours in religious exercise, which on some occasions would carry them far into the night at the expense of their hours of sleep; and yet they lived to enjoy their homes and to see a prosperous Community established upon the place where they had consecrated their lives to God.

Our first parents, were in the strict sense of the word, self-sacrificing. They were of that order that could freely lay down their selfish lives for the increase and prosperity of the work of God. All who were accepted into the society shared bountifully and freely of the blessings which these faithful pioneers had earned.

Their care and attention over all whom they accepted was constant, affectionate, and so much in advance of the selfish relations of this world, that they were in truth, parents in the Lord. Day and night they watched and prayed that the protection of our Heavenly Father might be upon the whole household of faith. As it was toward themselves, they anxiously sought that it might be to others; the way of life and salvation.

*Mt. Lebanon, N. Y.*

#### A GOODLY EXAMPLE.

LUCY S. BOWERS.

In all our intercourse and association, one with another, how necessary it is that we manifest justice, and a goodly example; that we forget not the law of righteousness, nor the blessedness of self-control; especially is this incumbent upon us when brought in contact with others.

None of us can become so isolated from or independent of each other that our influence will not reach and affect those with whom we are associated; neither can we avoid through this means being more or less operated upon; and according to the teachings, surroundings, and the quality of the food ministered to the mind, the formation of character will largely depend; and this we shall be apt to indicate

through our manners, words and general deportment.

In the young, the animal powers are the strongest; a desire to please the senses and any thing tending in that direction will give that part of their being increased strength, which without a balance of the superior, would create a deformity; the better must be encouraged, trained rightly, and it will finally crown the human intelligence with eternal beauty.

Children are not taught from text-books alone; neither by what is often reiterated to them; but very much from the example of others, the motions, manners, and manifestations of the spirit as they are exhibited, the tenderness of love, and gentleness of instruction; the mercy of forgiveness, and beauty of courtesy, have much effect upon all toward whom they are exercised; and it is better that we fail not to have these constantly controlling our spirits; for in due time we shall "reap just what we have sown." As the earlier impressions of life are usually the most vivid in memory, and bear the most potent influence on the mind, we can scarcely be too careful lest in unguarded moments we manifest that to minors which may be the ground work of future thoughts, motives, and actions which it will be difficult for them to overcome.

"Love begets love; it is the fulfilling of the law," and proves a gift of good to the giver, and the receiver. There is a responsibility resting upon every one, a sacred duty necessarily done to all of less years or experience than themselves, if they would have them become patterns of true uprightness.

Purity of heart is manifested in unfeigned love; and purity of life has no better index than is shown in christian courtesy, which is always exemplified in honesty, submission, persuasion, gentleness, love, forbearance and kindly condescension; these never bruise the heart, grieve the spirit, blight the beautiful, dwarf the good, nor in any way injure the tender feelings of the soul. Thus the sacred and religious sentiments that will ever increase in loveliness, proves to both giver and partaker a blessing of inestimable worth.

This is the work of resurrection; of lifting from the low to the high; of turning the

current of life from the false to the true; the ennobling things of a better condition; and an example which has power over precept; a spirit that inspires confidence and affection, and will bring a glorious recompense to all who fulfill this duty, to each succeeding generation.

*Mt. Lebanon, N. Y.*

### TRUTH.

BY A. E. P.

Roll on, thou mighty tide of truth,  
And deluge all the land;  
Sweep error from those honored posts,  
Where now it holds command.

Roll on, roll on, nor cease thy flow,  
Till every seed shal' die,  
Of worthless tares and bitter fruit,  
Sown by the enemy.

Too long already has this tide  
Set back upon its source;  
Still it is gaining added strength,  
And a resistless force.

And when the rains from heaven descend,  
'Twill swell a torrent deep,  
And foam and dash impetuously,  
And every barrier leap.

Then raise the flood-gates, free its course,  
And let it onward go!  
The thirsty earth will drink it in,  
And better fruits will grow.

Why should we spend our precious time  
In beating back the truth?  
And see grim want and famine gaunt  
Still stalking o'er the earth.

Why not set free this blessed stream,  
To irrigate the land?  
Why not go into all the world,  
Obeying Christ's command?

Such are the thoughts tumultuous,  
Now surging in my soul;  
But which I'm vain endeavoring  
To keep in my control.

You know, to wakeful watching eyes  
The night seems very long;  
And should we work when darkness reigns,  
It might be all done wrong.

But some bright rays are beaming through,  
Upon my darkened way,

And streaks of light are glancing in,  
Betokening the day.

We'll throw the shutters open wide,  
Admit the sun's bright rays.  
For see the eastern firmament  
With light is all ablaze!

Now hope revives within my soul  
I will no longer fear,  
Since there's a Power above myself,  
That silent prayer will hear.

For I seem to hear this answer  
Come floating now to me;  
"Fear not, fear not, who watch and wait,  
The truth shall yet be free.

It soon shall have a channel made,  
I will the gates unlock,  
And force for it a passage-way,  
Though chiseled through a rock."

*Selected.*

### JOY OF LIBERTY.

CATHARINE ALLEN.

The records of history, which acquaint us with the conflicts between Science and Religion in the past, forcibly remind us of the great cost by which the radiant dower of civil and religious liberty, now bequeathed to us, has been obtained, and causes us to rejoice in that glorious gift of faith, established by divine revelation, and reaching upward to the eternal hills of progression, and in which science with religion peacefully unites in the strength of that immutable law, which links cause with effect, forever.

This beautiful faith is, indeed, "the substance of things hoped for," the wealth for which the past has toiled. It emancipates us from narrow, dogmatical creeds which cripple the mind, fetter hope, and detain within their prison bars, the soul that yearns for liberty, that longs for the divinity which gave it birth; and feign would take its

flight on aspiration's wings, to find its native element, a home in Truth.

This liberty we may attain, and soar with strength of eagle's wings until we reach that sunny home where God is life, and light.

*Mt. Lebanon, N. Y.*

### PERSEVERANCE.

DANIEL ORCUTT.

Perseverance is essential to success. "A constant dropping wears away the stone." Don't forget this proverb. If you would discard evil, be in earnest. Let your motto be, "Persevere." Failure to overcome shows that more firmness and resolution is needed. Don't expect to conquer with one blow. Stroke by stroke is the secret of success in the christian warfare. Strike now. "Step by step, one goes very far."

A great many steps must be taken, all in the right direction—onward and upward. Arm yourself with a steadfast purpose that will repel all hindrances, or your efforts will be unavailing. A doubting, wavering mind gains nothing. Don't "give up" at slow progress. Slow growth is often sure growth. Pray heaven for firmness.

Look on the heaven side of life. God's promises will not fail. Trust in Him. Choose wisely, resolve firmly, then execute your purpose with inflexible perseverance, and you will advance to high attainments. "Faithful in that which is least." Apply this motto in every day life. You cannot afford to be unfaithful.

There are too many half-doers. We all admire faithfulness in others, and those who are diligent in duty according to their ability, are sure to command

respect. If a piece of work is to be done by you, persevere, by all means, and master it. Some persons commence the self-denying work, and with such earnestness that we would suppose they were "determined to persevere to the end." But, alas! after "doing well for a season," the work is abandoned; they "give up;" and thus time rolls on, showing only a blank record, and sad must that be to all who experience it.

One proverb, if heeded, would help them; it is this; "Hold fast what you have gained and add thereto." Perseverance is all-important; practice it and you will be convinced of its value. What has been done, can be done again, and it is only those who persevere that win.

Remember the Lord's declaration, "Them that honor me I will honor." Fill with usefulness each moment of time. Don't be put out of heart by trials: they test the material you are made of, and if rightly borne, will do a world of good. The more trials you bear, the sweeter will be the "Peace be unto you." Begin early in life to practice perseverance.

*Enfield, Conn.*

### DOING GOOD.

OLIVE F. CHANDLER.

The source of happiness is found in doing good to humanity; in striving to sweeten, with christian love and charity, the bitter cup of life. Jesus went about doing good wherever opportunity presented. He carried the spirit of forgiving love and healing sympathy, imparting to the diseased soul and body the elements that made whole. For this He was maligned by those who conceived evil, and scorned by the jealous

and bigoted Pharisees. In this opposition came growth to the divine nature.

Hence, without friction there can be no deep thought or heroism. Life is not wasted unless it ends in sloth, dishonesty, or cowardice. Success is not worthy of the name unless won by honest industry, and bravely breasting the waves of fortune. Through conflict to victory, is the motto for every human soul; and this is achieved in ways as diverse as our several lots.

Our foes are manifold, they are within, around and about us; they are veiled spectres, whose hiss we hear; whose grip we feel: If not in immediate activity, we know they are gathering, and that combat is at hand.

Daily life is vital with influence. The most insignificant act may set in motion a train of eternal consequences. Our unconscious word may decide a destiny. Some odors abide indefinitely; so grand sayings and silly acts become photographed and are garnered for worth or ridicule.

We can all do some good in this world, without money, which may prove a happy reflection when we have gone into new fields of labor, or when the frosts of years have whitened our locks.

Great conquests, startling events, extraordinary inventions, surprise the world; but little kindnesses, words of truth and love, sweeten existence, and hold us firmly in fraternal bonds. Milton said: "To understand the common things of life was prime wisdom."

*Ayer, Mass.*

### FORGIVENESS.

Let me forgive though no forgiveness asked;  
Tis best to feel my heart free from all blame.  
The Father doth not wait repentance named,  
But seeth it, forgiving all the same.

M. W.

## THY BEST.

AGNES E. NEWTON.

The best thy heart can offer God  
 Is all that He requires,  
 The perfect living sacrifice  
 The offering He desires.  
 Serve God, in life's bright sunlit hours  
 Ere evil days draw nigh;  
 Seek first the Kingdom of our Lord,  
 The priceless jewel buy.  
 Go sow with care the waiting field  
 Though other hands may reap,  
 And as their labor may present  
 Thy sheaves of ripened wheat.  
 Go in the Master's Vineyard now;  
 The idle are unblest;  
 Where duty calls, there nobly toil  
 And give to God thy best.  
 Though far removed from mortal view  
 Reward the Father gives;  
 How sweet the inward peace of one  
 Who in His service lives.  
 Then give thy best, an offering free,  
 And thy reward is sure;  
 The treasure earned—a crown of life—  
 Which ever will endure.  
*Canterbury, N. H.*

## WHERE THERE'S A WILL THERE'S A WAY.

Though troubles perplex you,  
 Dishearten and vex you,  
 Retarding your progress in sombre array;  
 To shrink with terror  
 Is surely an error,  
 For where there's a will there's a way.  
 The task may be teasing,  
 The duty unpleasing,  
 But he who confronts it will soon win the day;  
 Half the battle is over  
 When once we discover  
 That where there's a will there's a way.  
 Misfortunes uncounted  
 Are often surmounted,  
 If only we quit not the field in dismay;  
 Then once more endeavor,  
 Remembering ever  
 That where there's a will there's a way.  
*Domestic Journal.*

## ZERUAH CLARK.

I was born on the 15th. of June, 1755, in the town of Norwich, Ct. My father, Peabody Mosely, was an Elder in the Baptist church. He was very particular in teaching his family the principles of morality and religion, according to his understanding: and at times, he appeared to be in great exercise of mind for the spiritual welfare of his children. He would often weep over his children with great tenderness of feeling, while he endeavored to impress their minds with a sense of his religious instructions.

Being young, these impressions were not very durable while I was surrounded by the snares and allurements of the world, and the natural growth of youthful vanity gained the ascendancy over my mind.

At a subsequent date, however, I began to be exercised about religion, which increased upon me, so that I was unable to conceal it and finally acquainted my father and others of the fact. They thought that I had been converted, and that it was expedient for me to be baptized: baptism soon followed and I joined the church. At the age of twenty I was married to Rufus Clark, a member of the same church.

With a family of three children, and a kind husband, under prosperous circumstances, I found I was in a situation to take comfort in the world.

But all this did not make me happy. I had not yet obtained salvation from sin and I found my conscience bearing witness against me. I was assured that the nature of sin was growing stronger and stronger in me, and I cried out, alas! what shall I do? where shall I go; or where shall I look for relief? I could not see any who, I thought, lived in accordance with the doctrine of Christ and the apostles as laid down in the New Testament. I prayed before God in the best manner I was able, that he would open some way for my salvation.

In the month of May 1780, we heard of a very remarkable people who lived a few miles above Albany, and who had a new kind of religion. From this account, which greatly affected me, I felt a desire to visit them. In this state of mind, Rufus and myself left



home to make them a visit, and took with us, our infant child.

For the first time, I now found a people professing the religion of Jesus Christ, who did not find it necessary to use "untempered mortar," and to cry peace and safety where there is none. Here I also heard that soul quickening word of God which I had never heard before, and felt the force of that divine light and searching power which I had never, till this time, experienced. I felt myself as in the presence of God, and my whole life was open before me, as a book.

Mother Ann conversed with us freely upon the subject of a religious life, and told us that we could not love and serve God while in our sins, but that we should honestly confess our sins to God. Elder William Lee spoke to me upon the same subject, "Remember," said he, "if you confess your sins, you confess them before God and the holy angels, and we are his witnesses."

Rufus accepted the confession first. I then confessed the wrongs of my life, one by one, as in the presence of God and before his witnesses. Mother then said, "Now you may return to your home, and serve God; you could not serve God while living in sin."

Mother and the Elders imparted to us much good counsel concerning our future conduct, and the relation which we should sustain toward each other. Husbands should love their wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it; and then referring to me, Mother said, "you must be subject and obedient to your husband and bring up your children in the admonition of the Lord."

"If you are obedient," said she, "to what we have taught you, the promise of God is to you and your children; yea, if you continue in obedience, sin will appear hateful to you, and you will have no more feeling to return to the works of darkness than the infant in your arms."

At a subsequent date we visited Mother and the Elders while they were in Harvard. Mother invited us into the room where she was engaged in spiritual labors with several persons who had been the followers of Shadrach Ireland; and though they had embraced the present testimony of the gospel, they

still retained their faith in some of Ireland's peculiar principles. One of these was, that the bodies of the faithful would never die.

Mother seemed to feel a great anxiety for them, and endeavored to show to them the darkness they were under, and the inconsistency of such a principle. "Already, you are aged people," said she, "and yet you think you shall never die! One after another is passing away, from among you: yet you charge it to a secret cause,—to something which they may have done. You say, if they had been faithful, it would not have occurred. Look at yourselves; you carry about you all the marks of mortality that are on other people. Your hair is becoming white and falling from your heads: your sight is failing; your teeth are decaying, and your bodies are growing decrepit. How very inconsistent it is for you to think that you shall never die! These mortal bodies must all return to the earth and turn to dust."

Mother's instruction to us was, that we should take up a full cross against all manner of sin, all forms of deceit and falsehood, and against every evil that proceeds from a selfish and sinful nature. She taught us the necessity of crucifying the flesh with all its affections and lusts, and to right all our wrongs, by making restitution to those whom we had, in the least degree, injured.

She taught us to be neat, cleanly, prudent and industrious. While on one of these visits with Mother, I asked her counsel about some articles of fashionable clothing which I had purchased. Without making any direct reply to my question, she said, "You should not dress yourselves in rich and costly apparel; but use that which is modest, and which becomes the holy women of God."

Mother taught us to love God and serve Him faithfully, and to live honestly, righteously and godly in this world. I am fully persuaded that she was endowed with the spirit of wisdom from God; for she taught as never woman taught before.

(To be continued.)

It is profitable to take an active interest in all laudable enterprises, and even join in innocent amusements.



## LIFE IS BRIEF.

ANNA R. STEPHENS.

I walked through a garden all verdant and fair,  
The flowers were in fullness of bloom;  
Methought as I gazed, they live not for themselves,  
For they fill all the air with perfume.  
But feelings of gloom over-shadowed my mind,  
Which caused me deep sadness and grief;  
They wither and die 'neath the cold touch of time,  
Their beautiful life is too brief.

The spring-time comes laden with opening buds,  
And Summer soon fans them to bloom;  
And while I'm enjoying their beauty so rare,  
They're blighted and fall to earth's tomb;  
But, there are joys that time cannot touch,  
That fade not with floweret or leaf;  
In glory they brighten in regions beyond,  
Where life is unending, not brief.

So unto the spirit of goodness I turned,  
To joys that will never wax old;  
Where pleasures celestial, of angelic birth  
With heavenly beauties unfold.  
The spirit immortal exclaims with new hope,  
Toil on through all sorrow and grief!  
Thy existence shall last through eternity's day,  
But time, and this earth-life, are brief.

Then come loving angels with wisdom endowed,  
My being with power embue!  
Give light to direct me in duty's straight path,  
And faith that is steadfast and true.  
And while I am climbing the highway of truth—  
At times over shadowed with grief—  
Your sweet hall-wed presence each day may I feel,  
Through the journey of life that's so brief.

And when time has folded its wings over me,  
And death opens the bright pearly gate,  
May a substance eternal untarnished by sin,  
Be the treasure my soul shall await.  
O, then may I list to the glad welcome sound,  
Of angels who've brought me relief!  
"Earth's toils are all ended, your work is well done,  
Through the life that was transient and brief."  
Mt. Lebanon, N. Y.

WRITTEN FOR THE MANIFESTO.

## PAIN.

Oh Pain! Oh Pain! What canst thou be?  
A chastening agency of Fate  
Sent to inflict a penalty  
Upon our frail mortality,  
And bring us caution all too late?  
Or dost thou come Death's votary,  
To frighten us and aggravate;  
Or art thou the supposed sequence  
Of Nature and Necessity?

The will divine of Providence  
To silence mortal will and sense?  
Or art thou born of sympathy?  
Which suffers nameless woe immense,  
Nameless, because too sweet to be  
Called pain, or rather mis-called so.  
Or as an Angel comest thou  
To teach us well to brave and bear  
Our griefs and trials here and now,  
This crown of thorns upon the brow,  
Teach patiently this crown to wear,  
To all thy mandates meekly bow,  
And without protest take our share?  
Ere we subscribe to this we pause,  
And criticise thy origin,  
The ill effects of some bad cause,  
By violation of life's laws,  
Through ignorance or folly vain;  
No less a penalty, because  
Of ignorance, O Conqueror, Pain!  
The sour grapes our fathers ate,  
Still set the children's teeth on edge;  
And then the case to aggravate,  
The children also try the bait  
Ignore Life's laws nor deign to pledge  
To seek the right, thus change the fate  
But still perpetuate the dregs.

## CONSISTENCY.

It has been said, that "consistency is a jewel;" which is no doubt owing to the fact, that inconsistency is the rule. To prove this, it is not necessary for any of us to go far, as each one in taking a retrospect of his, or her life, will perceive in most cases that the inconsistencies predominate. We are composed of the same materials as are people in general, and whatever advantages our system may possess over other systems, consistency is no more a marked characteristic of us, either individually or collectively, than it is of others. The aim of our life is to become pure and refined; to cultivate the better elements of our being, while we seek to retain and extinguish what we consider our inferior propensities. It must be potent to any person of intelligence, that perfect purity of life is impossible apart from courteous manners, and a refined cultured intellect. No one would think of associating absolute

purity of thought, word, and deed, with a rough, boorish, illiterate person. It being admitted therefore, that gentle manners and a cultured intellect are essential stepping stones to perfect purity of life, is it not highly inconsistent to oppose anything conducive to that end? Much has been said pro and con concerning the influence which music, pictures, and flowers have upon the mind. Some even suppose that their tendency is to draw our minds from spiritual duties. What are our spiritual duties? If our surroundings are uncongenial, we shall be more or less unhappy; and to alleviate this unhappiness, and render life pleasant is, indeed, a spiritual duty. The most conservative person would view a beautiful landscape with pleasure, and consider the effects every way beneficial: and a copy of that same landscape, whether on canvass or paper, affords a corresponding pleasure.

A beautiful rose may be admired while on the bush: and it is no less beautiful when taken into our dwellings, nor its fragrance less acceptable. Many quote from the Bible, "Thou shalt not make unto thee any graven image." But the Bible contains many commands highly inapplicable to our day and civilization: and any one who should be reckless enough to attempt to put them in practice, would soon discover his mistake: and among the first to rebuke him, would be those who always quote it so glibly, whenever they have a hobby that needs propping up. The questions of today must necessarily be settled upon their merits, and in accordance with the intelligence and reason of today; and not by the opinions and prejudices of past generations. Our right to use our reason is as clear as that of our ancestors: and we are not bound to believe what experience has proved to be an error because they did.

"A thing of beauty is a joy forever." Never was truth more fitly spoken. The Apostle says; "By the things which are seen, we know of the things which are not seen." If we were blind, we should know very little either of the "things which are seen, or the things which are not seen;" and a thing of beauty could be no joy to us. But as we are not blind, and as we are promised all things beautiful in another world,

and as the same God is supposed to rule all worlds, why should we be denied the limited enjoyment of that here, of which we are to enjoy such a superabundance hereafter? As we reserve our best clothing for the Sabbath, why should we not have our best books, papers, pictures, or whatever may conduce to make us more like the sons and daughters of God, where we can enjoy them on the Sabbath? May not our fine clothing detract as much from our spirituality as our books and pictures? Let us be consistent. If we are to stop at the verge of bare necessity, then is every pleasurable emotion aside from those felt in the exercise of religious duties wrong; and every thing not counted among the absolute necessities of life ought to be withheld. A philosopher once said, "Let me make the songs of a nation, and I care not who makes its laws." Thus showing the importance of art in civilization. We can scarcely do with less than has been found necessary to civilize and elevate mankind either in the past, or present.

If the basic principles of our system are correct, we ought to be the happiest people in the world; and consistency would demand that we reject nothing not in conflict with those principles, that would tend to increase our happiness or better our condition.

We fully agree with Br. Thomas Smith when he says that "In logic as in Christ, we all are one." We would also call attention to this fact, that the final verdict of leading authorities upon all matters pertaining to our well being, as a people, can be our only criterion.

*Mt. Lebanon, N. Y.*

#### LONGFELLOW'S CREED.

My work is finished; I am strong  
In faith and hope and charity;  
For I have written the things I see,  
The things that have been and shall be.  
Conscious of right, nor fearing wrong;  
Because I am in love with Love,  
And the sole thing I hate is Hate;  
For Hate is death; and Love is life,  
A peace, a splendor from above;  
And Hate a never ending strife,  
A smoke, a blackness from the abyss  
Where unclean serpents coil and hiss!  
Love is the Holy Ghost within;  
Hate the unpardonable sin!  
Who preaches otherwise than this  
Betrays his Master with a kiss.

*Selected.*

**LETTER BOX.**

Shaker Village, N. H.

My Dear Young Friends;—The subject of Prayer has so fully occupied my mind today that I undertake to pen my thoughts, mentally addressing my youthful companions that you may meditate with me upon this beautiful theme.

How many pure and sacred desires are suggested by the word Prayer as it breathes forth an inspiration which it seems might not only be realized by professing christians, those best acquainted with the gift, but the poor wayward child who has wandered from virtue, and perhaps never prayed, could feel its sweet forgiving influence, and through humble prayer return to the Parent's fold of love and charity.

Prayer is a sincere desire unuttered or expressed; a means through which the soul seeks the blessing and protection of God and attending Angels, as we meet with the troubles and perplexities consequent to life, or when our path lies amid thorns instead of flowers; when our portion is a severe trial and disappointment, or our lives in peril; how natural it is then to flee to prayer as a refuge; and who at such seasons has not almost heard in answer a gentle "Peace be still," calming the troubled spirit?

Prayer was the Savior's watch-word, and I have sometimes thought that this beautiful gift must have been breathed upon us by his spirit. Among the many teachings to his followers we read these beautiful lessons, "Watch and pray, lest ye enter into temptation." "Pray for them which despitefully use you and persecute you." And even in the bitter hour of his betrayal, surrounded by enemies, his prayer was, "Father, forgive them, for they know not what they do." Although uttered eighteen hundred years ago, are they less needed now than they were then? From my earliest recollection I have been taught to pray. Many young persons tell the sad experience of an irreligious home, not so mine: for my childhood days are hallowed by praying Parents. The obedience rendered to that teaching has ripened into a knowledge of the worth of prayer. It is a shield against temptation, and as the call to forsake

the natural ties and order of life, and enter the new angelic way, requires greater self-denial,—deeper, purer prayers should be offered, lest in an unguarded moment the blessing be lost through neglect of this gift.

In the happy New Year that is before us, may we all realize a growth of fervent, sincere prayer; and may the recording Angel of our lives, bear many to the throne of all good, in which we have been able to say, "Not my will, but thine, O Lord, be done."

Your Sister,

Mabel Liscomb.

**ABOUT RABBITS.**

I think rabbits are very cunning little creatures. I will tell you what some of their colors are; some are dark red in summer and white in winter; they are found in forests. I had a dark red rabbit once, I fed it with clover, but after a while it ran away, and I felt real bad.

Rabbits are plenty in Canada where I used to live; they are more harmless than other wild animals are that have claws. People can handle them when wild, the same as a kitten, without being bitten by them. They live on the same kind of food that sheep do, and their meat makes good stews.

Once while clearing a piece of grass-land that had a lot of old logs on it, my Father found a nest of five rabbits in a thick patch of grass. They were too small to run, and he gave them to some French children that lived near our house. My Father used to catch a great many wild rabbits in a box trap he caught one once that had four little ones and he made a pen for them and was going to tame them but after they were a little more than a week old, a big cat came one night and killed them all; so my Father set a large wolf trap and the next morning we found the old cat caught fast in the trap.

Jenny,—10 years old.

An Oxford student, being examined in sacred history, was asked, "who was the first king of the Jews?" At a venture, he replied, "Saul" then encouraged by the assent of the examiner, completed the answer as follows: "Saul of Tarsus, sometimes called Paul."

## THE MANIFESTO. FEBRUARY, 1883.

### NOTES.

Ask and you shall receive, Seek and you shall find, are equally as true and as potent in their influence, at this day as when they were first uttered. Those who do not ask are very likely to remain ignorant, and those who neglect to seek will in all probability become a burden upon the world.

It is no less true in religious matters than it is in the acquisition of a temporal interest. The active man asks, when, where and how and then diligently seeks for the place and opportunity, that is best to acquire wealth. Day and night, through sunshine and storm, he forces his way that he may accomplish the desire of his mind and accumulate to himself the treasures of this world. He has learned most assuredly, that "God helps those who help themselves."

On a certain occasion, Jesus was led to say, that "The children of this world are wiser in their generation, than the children of light." The first ask and seek persistently to acquire worldly treasures; the latter are very willing to allow God and the holy Angels to call men to repentance, while they sit by and see the work go on.

It is indeed wonderful what a soothing influence this religious anodyne has upon the mind. Zealous in prayers, and in church ceremonies and yet look on with indifference while the world march by to certain destruction.

"Fear not," said Moses, "Stand firm and see the salvation of the Lord that he will do for you this day." Ex-

cellent counsel of 3000 years ago! and yet how very much, we are, like the tribe of Reuben in standing firm to see what will be done for us.

The great desideratum for our paper is to heighten and make solid, spicy and unanswerable its tone. It should contain the most searching, clear, sound ringing tones of any in the Universe. Let us strive for this. We certainly have access to the most abundant fountain of noble truths from which to store a periodical, on moral, religious and highly spiritualized subjects.

G. B. Avery.

### SALVATION ARMY.

Wm. Booth or Gen. Booth was formerly a Methodist Minister, who began his work 17 years ago in the streets of London, England. He has to-day an army of 15000 privates, 760 officers, 320 corps, and an annual income of \$350,000. They hold over 6,000 services weekly. The army is molded after that of Loyola, and renders unconditional obedience to its commander.

The Salvation Army publishes two papers. *The War Cry* for adults, and the *Little Soldier* for children. It is said that they circulate 360,000 copies per week.

A society for the promotion of "early rising" has existed in England for four years. The object was to gain time for the study of Sunday school lessons. There are fines for the violation of the rules.

"Speak as you mean, do as you profess, and perform what you promise."

## Sanitary.

### VEGETABLE DIET.

"Gunshot and other wounds never heal as quick in flesh-eating nations as in vegetable-eating nations. Flesh-eaters are especially subject to inflammatory diseases, particularly fevers and dysentery. Over-indulgence in animal food gives an unnatural life, leads to sensuality, sensuality brings on exhaustion, exhaustion demands stimulation, ending in sickness, insanity and death. A vegetable diet, based on physiological principles, with a sound mind in a sound body, may be considered an absolutely certain safeguard against fevers, bowel complaints, cholera, small-pox, and similar diseases. Abstinence from animal food, tobacco, snuff, alcoholic and fermented beverages is conducive to piety, moral goodness and long life."

J. H. Ruttle, M. D.

**Weak Lungs.**—One important principle to be remembered is that pure air is as needful for the lungs as food is for the stomach, pure air day and night. While it may not be well for the patient to be exposed in stormy weather, certainly not unless most fully clothed it is still of the utmost importance that no impure air shall be breathed at such a time, remembering the fact that moist air is not at all unfavorable to the lungs, at least, so long as the body is warm and comfortable.

Another important idea is that the skin and the lungs are in intimate sympathy, as may be seen when the pores of the skin—7,000,000 in number—are closed by what we call a cold, the re-opening of these by a sweat—the Turkish bath or its equivalent at home, the vapor bath—is the first thing to be done, by which most of the usual results are avoided. In addition, if there is special tightness, a wet cloth on which mustard has been sprinkled, may be worn over the whole chest, causing "counter-irritation," and diversion. It is safe also, for the victims of weak lungs to use the flesh-brush daily, as a substitute for the bath or wash of the body, which is often too violent and chilling for the sensitive—the brush to be used night and morning in winter or in cold weather.

**Never.**—Never go to bed with cold feet. It is better to sit up for an hour, if need be, to warm them, rather than to lie awake suffering for three hours, and then have a violent cold for a long time, as the result.

Never eat any article of food simply to save it, as the stomach can not well afford to do extra labor just for the sake of saving a few mills. It is better economy to throw such things to the swine or the birds. Dyspepsia implies a loss far greater than could possibly result from the loss of a little food, which, ordinarily, might be kept till the next meal.

Never eat in haste, in consequence of a want of sufficient time. It is far better to take one-half of the usual amount of food (that might be enough, even), than to render the meal indigestible by improper haste. What is gained in time is lost in the amount of nourishment appropriated. It is emphatically true in this case that "haste makes waste."

Never imagine that the more you eat the more you will be nourished, for the opposite is often true. We are nourished by what we digest, and not simply by what is taken into the stomach. In some cases the labor of digestion destroys more strength than the amount of nourishment will afford. There is more practical starvation from eating too much than too little.—*City and Country.*

### Kind Words for the Year 1882.

Shaker Village, N. H.

I think the January No. of the Manifesto an improvement on former numbers. The general tone of the paper is good. The printing is nice and on paper good enough for such a work.

J. S. Kaime.

Enfield, N. H.

The March No. is the best this year.

A. Perkins.

Shakers N. Y.

The April Manifesto is the best No. this year.

G. B. Avery.

Shaker Village, N. H.

I think the May No. real good.

Mary Whitcher.

Mt. Lebanon, N. Y.

I think the June No. of the Manifesto, an exceptionally good one. A. G. Hollister.



## House & Farm.

### WINTER FEEDING AND DIGESTION.

The following is an abstract of a paper read before the meeting of the Massachusetts Board of Agriculture, at Bridgewater, by Dr. Bowen of Connecticut:

He remarked that for generations fertility had been a general waste. In times past farms had everywhere been running down in condition, but now a change for the better was noticeable. Science was shedding its light upon the practice of agriculture. The farmer of the future will be the man who can give a good and sufficient reason for everything he does. Plants and animals stand upon the same respects, particularly so in the matter of food. The waste of animals depends upon their condition, the working oxen wastes more than the steer in the stall, being fed for the market; the race-horse wastes more than the dray horse and the deer more than the bear. Young animals require more food than older ones, and animals are developed as to size and form in some degree from the food they consume. The evolution of heat is not confined to animals; plants share with them to some extent the same power. The temperature of animals is higher in the Arctic regions than in the temperate or torrid zones. Only one kind of food is perfect in its character and that is milk. It contains a large amount of water which is requisite for holding the elements in solution. Fat is an essential requisite in the animal economy. It tends to round up the form and improve its appearance. It produces heat so essential in the animal economy. Common salt is an important factor in the production of milk, so also is phosphate of soda, the latter producing chloric acid, a very important element in the gastric juice of the animal. Salt in limited quantities should be regularly fed.

The organs of digestion in the animal are the teeth and the stomach. The œsophagus is a canal to conduct the food into the different stomachs. Horses and pigs have simple stomachs, while those of the sheep and cattle are compound in their nature. Gastric acid is found only in the fourth stomach of the

ruminant; this latter constitutes the rennet in the calf. The action of the gastric juice is strictly chemical. Chyle formed from the food by the action of the gastric juice is taken up by the lacteals. The colon of the horse is larger in proportion than that of any other animal. Heavy draughts of water should never be given to the horse after a full feed, because the water forces itself through the intestines and colon, frequently producing scours. Milk stock should be fed all they will eat twice a day, while the horse should be fed three times per day. Horses are frequently dyspeptic. Pigs should be fed three or four times a day, and in the care of young pigs five times. Cows should be watered immediately after feeding. Grain should be fed, if at all, after the ration of hay. Where more than two quarts of grain are fed at a time it should be mixed with the hay before being placed before the cow, yet all grain so fed does not assist in forming a cud, but passes at once into the first stomach. Farmers can easily ruin the digestive organs of their domestic animals through improper feeding. Such animals are the creatures of habit, and the best results are secured only through regularity in feeding. The wealth of the New England farmer must consist in his live stock, which demands the same care and vigilance as other varieties of stock, whether of bank, railroad, mine or factory.—*Tribune and Farmer.*

In setting hens, it is very important to provide dry earth, or some good substitute, in the bottom of the box or barrel. Quantities of chickens are counted on that never hatch, every spring, for want of a little common sense in this very thing. A simple nest of hay or shavings on the bare floor will not answer. The hen who steals her nest knows how to do it, and hatch ten out of every dozen eggs. Provide something to hold the heat under the eggs while the hen leaves the nest to feed, and make it easy for the hen to supply her want without absenting herself too long from the nest.

There are thousands of acres of almost worthless rough, stony, and poor sandy lands in the Eastern and Middle States, which, if



properly planted with forest trees, would in a few years become highly valuable from their growth. Among those most certain at present to give the largest profit are the red cedar, yellow locust, sugar maple, hickory and black walnut. The timber of this last is now the most valuable of all grown in America, as single large trees are worth from \$20 to over \$100 each, according to their size and facility of getting them to market. The maple is not only valuable for timber, but still more so for the production of sugar. The black walnut and hickory yield excellent nuts as well as timber, and on one sort of the latter we know they are grown with shells as tender as the almond, and their meat is of the richest quality. These nuts sell at a high price.

#### THE SWALLOWS.

JAMES S. PRESCOTT.

Called the community swallows: because they build their nests in communities, joined together, made of clay and mud. I counted eighty of these nests under the eaves of our barn sixty feet long on one side. These swallows are pretty birds, not so much on account of their plumage as in their domestic habits. They are about the size of the English sparrow—imported—brown on their backs and their breasts white.

They make their appearance annually about the first of May, and leave us about the 20th or last of August, and seem more numerous than when they came. What a paradise this world might be if the human race would keep the law of nature in the reproduction of their offspring as well as these swallows; and is it so, that the human race are the only exception who do not keep the law of reproduction?

North Union, Ohio.

*Merits of Large and Small Cattle.*—In ordinary cases, cows of small breeds yield more butter than those of larger breeds, and the smaller individuals of a particular breed give richer milk than the large specimens of the same breed. The larger animals and breeds, however, produce more cheese.

## Books and Papers.

### The Classic Literary Mystery.

The mystery of the authorship of the famous "Letters of Junius" is still unsolved. The author surrounded himself with so impenetrable a veil of secrecy that all the efforts of enquirers, political and literary, failed in dispelling the original darkness. Attributed to Burke, Wilkes, Horn Tooke, Lord Littleton, Lord Shelburne, Sir. Philip Francis, and others, they have never been proved to be the product of either. Their remarkable compression, point and brilliancy of language, their unrivaled sarcasm, boldness and tremendous invective, not only drew, at the time, such public attention as never before was given to letters of political controversy, but have won them a place at the head of the acknowledged classics in literature. If indeed one's home library can be considered respectably complete without them, they certainly greatly enrich any in which they find place. In the exceedingly beautiful and wonderfully cheap (cloth, 45 cents, half-Russia, red edges, 60 cents) ELZEVIUS edition, in which they are just issued by The Useful Knowledge Publishing Company, New York, they will be a temptation to which thousands of bookbuyers will gladly yield.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. January. The first number for the New Year comes filled with good things. The Commissioner of Agriculture, Geo. B. Loring, is the subject of the leading article; Read it. Wm. Penn and the city he founded, gives a very interesting account of what once was the "City of Brotherly Love." The subject is fully illustrated; A day in a Portrait Gallery, has many illustrations, and introduces the reader to the favorites of the court of Charles II. king of England; An extended notice of Spurzheim, having reference to the semi-centennial, as commemorative of the life of that celebrated man. Several other articles equally as interesting as the above are to be found in this number. Yule Time in Sweden; Algæ or Plants of the Deep; Cultivation of Beauty; Fourth International Congress of Hygiene; A Remarkable Surgical Operation, etc., etc.

Fowler & Wells, Publishers, 753 Broadway, N. Y.

THE HERALD OF HEALTH; January; Contents: A Model and Healthful Tenement House; Herbert Spencer's Views on overworked Americans; Marriage in Germany and America; A Pessimist; Muscular training; Health of the Brain, Kerosene Lamps; Influence of Food on Civilization; Health of American Women; About bad Colds; Deep Breathing, etc., etc.

M. L. HOLBROOK, M. D. Publisher, 13 & 15 Laight St., N. Y. \$1. per year.

Never too old to improve while intellect remains unbroken.

## Deaths.

Ann Eliza Colburn, Dec. 20. at Second Family, Mt. Lebanon, N. Y. Age 62 yrs. 1 mo. and 22 days.

The torch of hope with flickering light  
Burns low,—which once was bright and clear,  
The truest mourners earth hath known  
Repine for thee, our sister dear.

Our hope, our stay, our joy, our pride,  
So rudely taken from our sight  
We almost doubt the trials worth,  
And question—Is the suffering right?

O Father, throned in power on high,  
In pleading thought on suppliant knee  
We ask for strength to bear the shock,—  
And turn not from our trust in Thee;  
But patient in the strife for right  
Endure life's trials as they come,  
'Till wrapt in death's calm drapery, we  
Shall enter our Eternal Home.

*Mt. Lebanon, N. Y.*

Angelic Vedder, Dec. 21. at Church Family, Mt. Lebanon, N. Y. Age 86 yrs. 6 mo. and 13 days.

Ah! 'tis the ripened sheaf, death garners now,—  
A mind replete with gains of heavenly worth.  
Earth's law can measure not the growth of soul;  
Its fetters oft may check the action here  
Of noble feelings, which inspire the heart;  
But from its clamps set free, the spirit's course  
By true desire is marked in yonder sphere;  
Where pain and sickness ne'er our efforts blight.  
O! 'tis with joy the angels sing this morn  
And our dear sister joins the strain divine,  
While swiftly gliding through the realms of space,  
Possessed of wealth which gains admittance there,—  
Assembled hosts proclaim the *Welcome strain*:  
Well done, thou servant true, enter the joy  
Prepared for thee.

The price is fully paid  
Which gives thee passport to *Eternal Life*—  
That life which finite power can measure not  
Else would it lose its hold on gems, which fade  
Like floating clouds before the morning light.  
Thy soul shall meet response in growing power,  
To all, thy eager mind would claim of God.  
For all that hearts appropriate for use,  
In our celestial home, is free for all.

*Mt. Lebanon, N. Y.*

Olive Wheeler, Dec. 24, at South Family, Mt. Lebanon, N. Y. Age 80 yrs. 2 mo. and 2 days.

For many years a faithful and toiling laborer, in the cause of truth.

Ann F. Buzby, Dec. 26, at Second Family, Mt. Lebanon, N. Y. Age 66 yrs. and 7 mo.

Elizabeth Justice, Dec. 3, at Second Family, Mt. Lebanon, N. Y. Age 78 yrs. 5 mo. and 16 days.

## SOLOMON RANKIN.

*See obituary notice in the Manifesto of Dec. 1882.*

By H. H. H.

*"Happy are they who die in the Lord."*

"Death loves a shining mark" was never, perhaps, more fully demonstrated than in the death of the Subject of this sketch, for he was pre-eminently a man of God, as a long and eventful life consecrated to his Master's will fully attests. He knew the paths laid out by the "Divine Law Giver," and with an unerring step walked therein having ever in view "the pearl of great price." No wonder then that death was robbed of its terror when his calm and peaceful spirit wended its flight "over the River" there to join in sweet anthems of praise with loved ones gone before. Yea, dear brother, we miss thee, and in yielding thee up we drop a silent tear to thy memory yet we have the consolation left, if we but heed thy pious counsels we will some day meet thee in that "Sweet Bye and Bye."

The deceased was a believer from youth to old age and died in the faith; was a tower of strength to this Society, with an eye single to its every want; was one of the first Settlers here consequently shared its adversities and prosperities alike; held many offices of trust, all of which he filled with dignity and with a christian spirit; was by nature possessed of a strong will and was firm as the "Rock of Gibraltar" in what he conceded to be right. If charity can be claimed as one of the christian graces then to him must be awarded a double share, for his was the very soul of charity, as hundreds—yea, thousands could testify and no eulogy, though were it from the most gifted pen, could do ample justice to this venerable old Patriarch, who has now gone to reap the reward of a life well spent while here.

*South Union, Ky.*

## PETITION.

ENFIELD, N. H.

1. Heavenly Father, Heavenly Mother, May we feel thy  
2. May that liv-ing in - spi - ra - tion From the heavenly

pres-ence near, Re - al - ize thy love and blessing, Flow-ing  
worlds de-scend, That will work complete sal - va - tion, Peace in

down like wa - ters clear. Give, O give us strength and power  
Christ that knows no end. Heavenly Father, Heaven - ly Mother,

To re - new our lives to thee, Con - se - crate each  
May we feel thy watch-ful care; Bless each earn - est

pass - ing hour, To the cause that mak - eth free.  
soul en - deavor, Hear, O hear our hum - ble prayer.

## AN UNFORTUNATE ACCIDENT.

Mt. Lebanon, N. Y. Dec. 21, 1882.

Gospel Friends;—We write, at this moment to apprise you of a most sorrowful calamity which occurred at our Second Family on the eve. of the 19th. at 5.30 P. M.

Our beloved sister, Ann Eliza Colburn, having been using an oil stove to heat some tea for her sick sister, put out the stove lamp and before it got cool filled it again with oil, having a lighted lamp at some distance.

She unfortunately dropped a trifle of oil on the stove, it took fire at once, ran down into the stove lamp, exploded it, and set the Office on fire.

The building was destroyed, but most of the goods, books and other articles were saved. Sister Ann Eliza in going back into the building, to secure some articles of value, was so dreadfully burned that she died at 11.15 A. M. on the 20th. As the supply of water was very limited, it was all that could be done to preserve the surrounding buildings.

Your Brother,  
G. B. Avery.

## HAPPINESS.

BY BISHOP HEBER.

One morning in the month of May,  
I wandered o'er the hill;  
Though nature all around was gay,  
My heart was heavy still.  
Can God, I thought, the just, the great,  
These meaner creatures bless,  
And yet deny to man's estate  
The boon of happiness?  
Tell me, ye woods, ye smiling plains,  
Ye blessed birds around,  
In which of nature's wide domains  
Can bliss for man be found?  
The birds wild carolled overhead,  
The breeze around me blew,  
And nature's awful chorus said  
No bliss for man she knew.  
I questioned Love, whose early ray  
So rosy bright appears,  
And heard the timid genius say  
His light was dimmed by tears.

I questioned Friendship: Friendship sighed  
And thus her answer gave:—  
The few whom fortune never turned  
Were withered in the grave.  
I asked if Vice could bliss bestow?  
Vice boasted loud and well,  
But, fading from her withered brow,  
The borrowed roses fell.  
I sought of Feeling, if her skill  
Could soothe the wounded breast;  
And found her mourning, faint and still,  
For others' woes distressed.  
I questioned Virtue: Virtue sighed,  
No boon could she dispense;  
Nor Virtue was her name, she cried,  
But humble Penitence.  
I questioned Death,—the grizzly shade  
Relaxed his brow severe;  
And "I am happiness," he said,  
"If Virtue guides thee here."

## PEACE.

MARY WHITCHER.

Peace, peace my soul, commands the whole  
Whatever earth's commotion;  
The day is fair in toil and care,  
And joyous in devotion.  
When peace is won, the world moves on  
In peaceful, kind endeavor;  
And those we meet we kindly greet  
As sister, friend and brother.  
Hear lies the strife for human life,  
For peace within our border:  
Put sin afar, we know no war,  
As Christ becomes our Savior.

Moses was wise in forbidding the eating of swine's flesh. It is coarse, impure, scrofulous food, often containing trichina. The graceful reindeer of the polar regions is a standing proof against the necessity of animal flesh for food even in the frigid north. In the year 2000 our advanced race will look upon a meat-eater very much as we now look upon a cannibal.—*Dr. J. M. Peebles, in Banner of Light.*

There can be no defeat in that spirit which is moved at all times by the largest, purest purposes of which it can conceive.